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STATE

Elizabeth had been the same, and their temper would never change so long as[^] Presbyterians and democrats influenced the elections. He writes as if the constitutional struggle had no

for England the scene outside the palace of Whitehall was unforgotten by the King and his subjects alike.

The attack on the constitutional lawyers, above all on the learned Coke, who opposed the prerogative of the first two Stuarts, was developed in the shorter and much less interesting *Dialogue of the Common Laws*, written about the same time as *Jehemoth*. Hobbes attempts to prove by historical illustrations that the King is the supreme judge and the sole legislator, and that he cannot be controlled by his subjects. Once again he declares that it is not wisdom but authority which makes a law, and old laws have no validity without the approval and support of the reigning sovereign. Of the law of nature he will hear nothing; owing to its vagueness it could be interpreted by everyone in his own way, and a conflict would arise between natural and positive law. The cult of precedents sacrifices the present to the past. The King cannot perform his task of keeping order without an army. If Parliament grants the necessary funds, well and good. If not, or if it is not in session, the King must act. "There is no nation in the world where he or they that have the sovereignty do not take what money they please for the defence of those respective nations when they think it necessary for their safety." This was contested by the Long Parliament because it designed to depose the King. The largest sums were levied by the national heroes, Edward III and Henry V. If a favourite was occasionally enriched, the kingdom did not feel it and the money was spent at home. "To think that our condition being human

should be subject to no incommmodity were
injuriously to
quarrel with Almighty God for our own faults/*
Hobbes died in 1679^{at} && ^ag^e °f ninety-one,
writing and
fighting to the last. Cowley saluted him in a
famous ode as
c* the great Columbus of the golden lands of new
philosophies,"
and that is how he pictured himself. His
attempt to base
political and ethical doctrines on the
observable facts of
human nature opened a new era in English
thought, and he
was the father of modern materialism. No
English thinker
of the first class is such a revolutionary figure,
and no English
writer before Darwin was so bitterly attacked.
His rough
challenge stirred the public mind to its
depths, and his in-